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TURNING POINTS IN MY LIFE. By William Porcher DuBose. New York: Longmans, Green, & Company.

"View-points in my Life," Dr. DuBose might perhaps have called this volume, for it is concerned much more with the enlarging vision of truth, the truth of Christ, as he saw it from the changing points of view that came to him in certain crises and stages of his development, than with any particular details regarding himself. The truth as it is in Christ Jesus and as he came to see it with greater clearness and fullness as his life developed, this is the theme of the book. And the volume will be read with profound interest not only by the old pupils of Dr. DuBose who, year following year, sat under his teaching at Sewanee, and who last session gathered on the mountain for the DuBose Reunion to show him honor and to testify to their love for him and gratitude for his instruction, but also by scholars from all over the world who, holding many varieties of religious views, took the occasion to voice their conviction that Dr. DuBose's interpretation of the Gospel is so fully in accord with the spirit of universal humanity as to make him a world-thinker. Thus his former students, his co-workers, and all others interested in the vital problems of religion, will welcome the opportunity afforded in this book to learn how Dr. DuBose came to see the truth of Christ's Gospel as he sees it, what he experienced at various points in his life, and how the currents of thought that flowed about him during his lifetime made their several contributions to his thought-stream. GARDINER L. TUCKER.

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THE AUTHORITY OF RELIGIOUS EXPERIENCE. By Charles Lewis Slattery D.D. New York: Longmans, Green, & Company.

Any volume from the pen of Dr. Slattery is sure of a wide welcome. To an attractive literary style he adds incisive and thought-arresting criticism of all that he feels to be in need of readjustment in our modern theological *dicta*. Dr. Slattery in this set of lectures emphasizes, with a wealth of illustration, the pragmatic value of pastoral experience in dealing with men and women, as a necessary corrective of the well-known tendency of the professed theologian,—namely his proneness to re-